1: Grigson G-5 (1927-1934) 1949
AW32 Gond AW32
Hill Maria

the bed of the stream; these are held in position between upright poles set V-wise in the boulders, to which are fastened horizontal bamboo poles as railings. As they have no saws, the 'plank' is a tree trunk with one side trimmed flat with the axe. Even more elaborate bridges are sometimes made at high levels over streams liable to flood, from tree-fork to tree-fork on opposite banks.

Though, as has been said above, agricultural conditions nowadays determine village sites, hill-tops or rocky slopes remain favourite sites, and become commoner as you penetrate farther into the Abujhmar hills. The traditional arrangement is a street some twenty-five yards wide between parallel lines of long-houses; at one end of the street is the *gotul-lon* or village dormitory, generally within a rounded bamboo fence, and sometimes in front of this dormitory will be seen the *udam-garia* or seat of honour of the *kasyeq-gaita* and possibly also of the secular headman (*gaita* or *peda*), as well as the stones on which the other village elders sit around with them in conclave; but the *udam-garia* custom is not found in all parts of the hills. Sometimes the shrine of the *Nar-Talughi* or Village Mother is actually inside the dormitory fencing, and she is often housed there for a while when a village is being shifted. There are, as a rule, no *bari* (vegetable gardens) attached to each house as amongst most Gonds, including the Bison-horn Marias and the Murias of Bastar; but sometimes the *kasyeq-gaita* has a small tobacco *bari* attached to the dormitory in the centre of the main street. The *Gazetteer* (p. 50) speaks of the 'common granary' as standing in the broad street; but with one partial exception, Nugur village in Kutru Mar in the Indrawati valley, I have never seen this. The villagers generally construct a row of granaries (*manda* or *wijja-dodi*) on piles at the side or rear of the main village street, sometimes nearer the *penda* fields than the village; this row can hardly be called a 'common granary', as each villager has his own granary in the row for his own private food and seed store, the granaries being built together only for convenience, as they can then be watched at night by one watchman for the whole village, sleeping in a special hut at the side of the granaries or under a granary. At Nugur there were big matting bins in the main street in which all the rice seed of the village was stored; but here the village had come under the economic thraldom of some Teli tradesmen, who for years had advanced rice to the cultivators. The bins were left in the collective charge of the headman and elders, and any villager could help himself to seed on the understanding that at harvest he would replace it with 50 per cent. interest, the Teli owners being also free to remove the surplus from time to time.